

As the Object of Worship stands
 revealed to the worship-
 per, filling his own existence and
 transcending it, all
 that darkened his vision heretofore and
 chilled the spiings
 of his emotions is removed, the flood-gates
 of feelings are
 opened and an outburst of reverence,
 admiration and love
 goes up towards the God of *Satyam, Sivam*
 and *Sundaram*,
 the True, the Good and the Beautiful and
 gives the soul a
 foretaste of heaven.

Again in the perfect prayer, there is
 never any question
 as to whether we can persuade God to give
 us anything
 God gives Himself to us as the sweetest gift
 and he deshes
 that we should enjoy Him; the soul receives
 the gift with
 reverent joy, saying "Thou art my God."
 When we can
 say that, there can be no thought of meaner
 gifts.

We know that a gift is enjoyed only as the enjoyer
 forgets
 himself in its enjoyment. Who can enjoy a thing and
 yet
 be conscious of himself? Thus, as God gives Himself
 unto

* us, we enjoy Him as a gift only as we
 forget ourselves/ annihilate
 ourselves as separate entities, in the enjoyment
 of God.

Sweet-souled Sa'adi has said : "As I was entering the
 garden,

the friend said "Fetch me, as you return a
 few flowers from

the garden." I went in ; I enjoyed the garden. When
I remembered my friend's request, I found myself
outside
the garden." The memory of a separate entity, the
recol-
lection of another object—that was incompatible with
the
enjoyment itself. As enjoyment ceased, memory came
up
to the surface. In the enjoyment itself he could not
remember.
In remembering the friend, he lost the enjoyment. It
may
here be noted what that sainted Lady Sufi, **Rabia**, said
,
tc God, If I seek Thee from fear of hell, throw me into
that
hell, if I seek Thee from desire of heaven, keep me
from
that heaven ; but if I seek Thee for Thy own sake. Oh,
unveil
Thy Face I " This is verily the highest, the noblest
prayer
^ given to man as God's child to offer.
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